

Meeting of Wednesday, October 9th, 1963

M-486

I want to say something because sooner or later we all face certain conditions in life which are unavoidable. One that we all know which is unavoidable is death. And when it happens in one's neighborhood, you are struck. ^{is} There is something as if something is torn away, particularly when the person - in this case it happened to be Fred Leighton, who died last night - he was in work. He was associated with Gurdjieff and with us for a long time, ever since Orage was here. And he, you might say, belonged to us, to the little group. Gurdjieff stayed at his apartment one year for a couple of months; and there are many memories connected with that particular stay with Fred - how he was, how Gurdjieff cooked in his apartment with dishes from Mexico. As you know, Fred was an importer of Mexican glassware and different things from Mexico. He had a store; he had a warehouse. So with that there are many things connected with Gurdjieff, with our first struggles, our trying to understand what the ideas meant; and he played a certain part in that, and has been ever since that time loyal, and was as you know one of us at the Foundation, belonged to Group Number Two, and took part in many activities at Mendham and whenever we had any work here in New York.

And it is of course silly to say we miss him, because all of a sudden you are pulled up short; and then you say he is not there. And maybe for several months before you may not have even thought of him; you may not have seen him. Although if someone would have said, "Oh, yes," you said, "Oh, yes, I know him." And it is not that I was - I was a good friend, I must say that. I knew him fairly.

well. As a matter of fact, I worked with him for about seven or eight months in his place, trying to do something special, organize and help him in certain ways in organization of keeping records and accounts and things of that kind. So I've seen him a great deal. Still I didn't see him very much in the last couple of years, and only occasionally; and all of a sudden you hear he died. And something is taken away from one.

And then it is a question: how does one look at death? And you sit and think about it, because not only that it is a common occurrence on earth, it is something that is unavoidable, something that belongs quite definitely to earth; because there is a body that belongs to earth, and the body is not enlivened any more. It does not walk around any longer. And then the question is: what is left? Is anything left? Here is a person in work, a person who quite definitely at times very seriously attempted to become conscious. And statements like that, "trying to become conscious", trying to see if in such a person for himself he can acquire something a little different from ordinary life, and a little bit more than what he already has of his own body Keadjan as a possible development for him. And the question then is: did he in his attempts reach a little bit further across the bridge of "fa" in the emotional body of "sol-la-si"? And is at times when he tried to work and when he became conscious quite definitely for certain periods, or certain moments, or certain length of time added together, that according to our theories that then something takes place in a man? And then when he works and he is sufficiently conscious that the impressions he receives do not go in the usual

place of his ordinary mind or feeling, but that they are sent to a certain definite locality, subconscious; and then because of that, that something more permanent starts to grow? And therefore when he dies, does that something continue? Is it there? Of course it is not there in the form that we see a body, and it is not there even in ^{whatever The form is as} the form we know [^] a feeling. But something must have been deposited; and when it is across the line into the area of consciousness, the assumption is that it is permanent and it is not subject to the law of earth.

And one starts to wonder about that. We say, "Yes, for forty days that what is spiritual in a man stays around earth after death, and only gradually it is relinquished, - as if earth has a hold even of that what is still spiritual, that is, his feeling. I'm now talking about the "do-re-mi" of a man, that the earth is not willing to give it up because it was so closely associated with it during one's lifetime; that it takes a little while before it is dissolved, and then gradually that kind of substance, spiritual substance maybe, ectoplasm maybe, something of a spiritual nature, gradually disappears and is mixed again with wherever it belongs, mostly in that kind of a case on the level of the planets. And maybe it is there; and will it lose its identity as having been represented as Fred Leighton? And now being free from the body, is there still something that can go under that kind of a name? And moreover is there something conscious which is Leighton? Will that then in some form or other stay, as if Kesdjan, to whatever extent it may have been developed, or, parallel to that, to whatever extent his soul may have been developed, that that part which belonged to the con-

scious area, is it still in need for further development and for further growth? And will it be possible in such a case, like also we assume that it is as if such a Kerdjanian body tries to find another means in order to have the possibility of using such means for further growth and evolution; so that you might even visualize, if you can, as a concept, such material almost looking around for the possibility of finding a suitable, - a suitable mode of living, a suitable way by which it again can start work and continue work on oneself until it could become finally perfected.

It is logical that one wants to think about it, and also will assume it in the best way possible, and that one tips the scale a little bit in the direction of what one really wished for him. Assuming for one moment that the possibility exists, and also realizing ^{well enough that} the difficulties he was under, and which made it at times quite difficult even to live in ordinary life with him, because he had, as well as anyone else, his own idiosyncrasies. There's no particular reason to dwell on anything in where he failed although that is one of the ways by which his Kerdjanian body could be released much easier. It is very difficult to do that because if one cares for a person, you don't want to talk about what is no good. And at the same time a realization for him, helping him, whatever there is left, whatever there is still in existence to become freer and freer from the bondage of earth, certainly we would help him by seeing that what is still wrong and what still ought to be focussed on for him so as to give him additional help so that he need not suffer too much. I say it is a difficult thing to have that kind of an attitude towards one,

particularly when he is close.

And also it brings up another question: how does one look at suffering in general? Because this is a form of suffering. And is it necessary for a human being and an earth being to suffer when he is confronted with something that belongs to earth? And then because of earth taking it away, it takes something away from him, that is the person who was close to him as a relationship, which of course then one misses. And then the person who stays alive, so-called, continues with having something taken away. And is it possible for anyone, and is it possible regarding work, ^{and} is it a purpose of work to understand this suffering in a little different way, and to see in how far such an event can even be utilized, or at least that the suffering one must feel - one must feel - can be a little bit diminished, or rather put in the proper place. You see, it's a question that concerns all of us, because if it isn't death, it may be something else like a disappointment. And when I spoke last week about the necessity of being able to show in ordinary life that work has a definite result on one, and that one must begin by being a little different as a result of such work, that it also must be noticeable that if one starts to realize that suffering does take place on earth and that I cannot avoid it, that it is necessary for me to know what kind of attitude I should take in order to give full value to the suffering as such, and at the same time not to be affected myself in such a way as if I am nothing else but an earth being.

So in thinking about that again more and more; what can take place and what is the proper attitude towards anyone, and how can we all face events of this kind when they do happen? Because they do happen, and in many different ways. It may not be a friend; it

may be a wife or a husband; it may be a father, and it may be a son; it may be a grandchild. Who knows what may take place tomorrow, and then how are we and how will we face it? You see it has to do of course with the place of man: where he is, what he understands of it, what he sees his purpose might be, and what he would expect when he is alive to be able to do for himself. And it comes back again to a realization of what is man made of and in how far do we understand what man really is, so that these events which take place and which seem accidental to us - because that's what they are - that perhaps from another standpoint there may be a law; and if we ^{could} ~~can~~ put ourselves on another standpoint, in this case a higher one: that is, a standpoint which has in it ~~more~~ of the possibility of more wisdom, that then perhaps some of these kind of events can take a proper place and ^{could} ~~can~~ be understood. This is a very big question, because as I am, as I live on earth, I compare myself to all mankind. And again I must draw a parallel between that what is mankind as a whole, and that what is I myself as a whole.

And I compare again the different units represented by man as cells of a body, the body being mankind, and I having a body also made up of cells. And in thinking about this, what are these cells, I come to a conclusion that really in myself - when I look at myself - there are three different kinds. And all this has to do with how the possible development of man ^{could} ~~can~~ take place for ^{him} ~~myself~~. And also ^{the p.} ~~^~~ for many people it will be impossible ever to understand such things when they strike so close. For them you might say it is unfortunate. If Gurdjieff's ideas ^{could not} ~~cannot~~ give a solution or at least a reasonable answer to such a problem, it also would go down together with many,

many other religions. We would simply say, "Well, if the Lord wills it, then He takes and He gives at any time that He wishes." Or we make statements: "Those who are young are loved by the gods, and therefore. . ." You see, many of these things are unreasonable because it means however that if man is born, he is not born in order to die. And he expects, and anyone would expect a certain length of time in a lifetime. And a man like Leighton was not old, not in the regular sense of the word, anyhow.

Man is made up of cells, three different kinds, really four. But the question of segregating between the different cells: they have different qualities. There is a tremendous quantity of cells which have absolutely no consciousness. They are supporting cells of the body. They do nothing else but stay at one place, and they help maintain the body at that place. And they have no desire; they have no knowledge. They don't even know - almost they don't - that they exist. They have no ambition whatsoever. They simply are there and satisfied with the fact that they are being fed by blood, by a certain amount of food, that they may belong to a nervous system and have a function in that particular system. But there is no wish of any kind in them. These are supporting cells. I've said many times, for instance, in your elbow there are lots of cells that never know anything else but an elbow. And perhaps they don't even say it is an elbow. It is a big hunk of meat around them, cells like themselves. They have neighbors. And they fulfill their function by just almost, I would say, breathing in and breathing out, and that's about all. That is, they are fed by the blood-stream. When the blood is not there, they sluff off; if the blood continues, they continue their ordinary length of life. And after

a little while, seven years, all cells are renewed.

There is a second group of cells; there are fairly many of them, many more than we think. They are, you might say, a little ambitious. They are migratory cells. In them there is something that will not take the surrounding in which they find themselves for granted. They will have an idea that perhaps the conditions are not exactly the way they see them. They have a little bit more knowledge. They have also some desire to find out and they will not take things as they appear, but they will look for something else. They are the black sheep in a herd. That is, they have a certain premonition, a certain 'Ahnung', a certain way of, somehow or other, believing that something else is possible for them. There are many different kinds of that kind of cells, not all as active. Some are very sluggish. Some are extremely active. But all are in search of something. And what happens to them? They, when they are obsessed with an idea that they ought to do something about their surrounding and themselves, they will start to find as if they are attracted toward something, very much like a compass is attracted to a magnetic pole somewhere in the earth and takes a certain position regarding that when it is sufficiently magnetized. These cells also respond to a call from something in the body. I've called it magnetic center, which belongs to the fourth group, which is a very small quantity - maybe one or two - but which have a certain character quite different from any of the other cells. That they are attracted towards that, and that perhaps at one time, hearing such a call, they start to move a little bit, and they try to orient themselves very much like a Mohammedan orients himself every day at six o'clock when he wishes to pray.

and he turns his head towards Mecca. Many times a Mohammedan would like to become a Hadji; he would like to travel to Mecca. But he has not the means. He cannot do it. He is bound; and all he can do is to stop his ordinary life for a ^{little} while and to pray. And it is then as if he hears the muezzin blow from the temple, the Kaaba; and he prays. He stays there but he orients himself in a certain direction.

There are cells of that kind who cannot get away, let's say, from the elbow, but who may feel a direction towards either their sun, or to their emotional center. I say it that way simply because for such cells the search, when ^{they} ~~it~~ stay at the same place, is not at all defined, and it goes very often by ordinary feeling or a little presentiment, as if they then turn towards - in that direction - with a wish to go. But they cannot move. They cannot move economically, you might say. They don't have enough of a wish, and they don't know how, and their search ends very soon. Still they are and have been in action for a little, for a little moment. And perhaps during that time they have come to the realization that it is possible for them, although it may not be within their reach. There are many of that kind of cells different in degree of activity.

There are cells that actually move, cells that are motivated by such a search that they will never want to stop. And they will crawl along the elbow and the arm in the direction of the shoulder, and gradually - maybe their aim is to become a head cell or to become a heart cell or another kind of cell. This is the third group. The third group are cells exactly like any other, but from early birth, whenever they were formed, there was something in them, and maybe directed, that is, being recognized as potentially having in

them the possibility of becoming something else, this fairly large group of cells has very definite specific functions to fulfill, and have become organs of the body: the organs of an eye, the organs of an ear, of a heart, of sex, of lungs - things of that kind which have a definite function and will fulfill it. And therefore when a cell starts to migrate, and he wishes to become whatever he thinks he can - he can make himself do - it will travel and probably comes within very close reach, and sometimes and at times can actually become part and parcel of such an organ, and in that way fulfill its ultimate function of becoming that what really potentially in him was as represented by his search, and finally ending up in a place where he feels at home.

Such things of course are possible, and still those are the three different kinds of cells; and many of these migratory cells will travel and only go halfway, and give up. Their energy runs out; you might say their money runs out. Economic conditions prevent them. Maybe their desire dries up. Maybe they realize that for them it becomes impossible. Maybe they get too old; maybe on the way they die. Maybe there is a catastrophe, and without having anything to say about it they are killed. It is the end of the life of such cells. At the same time, looking at it from a standpoint of oneself, these three groups belong together; and it is the realization of the three groups belonging together which makes it very important: So that an eye cell, or all the cells in one's eye become - start to realize that they as eye could not exist without the support of the body, and that at times particularly those ^{who} ~~which~~ are in search of something realize that they belong to the eye because they support it, although they themselves may

never reach the place of becoming an eye or any organ.

And so this realization which gradually starts when a person starts to wake up a little bit to the necessities of life, and he has then in his youth this particular desire of becoming something that he is not, and he wishes. And when he searches, he may search in the wrong direction, or he may search in the right direction and only ~~go~~^{come} halfway; but he remains active. And therefore many people exist who may never be able to come to the place where a certain organ starts to function, and at the same time they are on the road; and they are on the road either to a certain form of consciousness or to a certain form of wisdom.

Now the question is: when these three different groups of cells are considered, who considers them? That is the magnetic cell. The magnetic cell is the remnant in man, in each man, of an involutionary scale as coming from above and represented in man, and indicating for him his higher nature, and the possibility for such man to grow. With other words, magnetic center becomes life for any one person and is in any one person; and at times when it is under certain conditions exposed to the possibility of growth and a belief in such growth for that person, magnetic cell, magnetic center, will start to agitate, ~~to~~^{and} take over, to the extent it can. Although it is small, it has in it a quality which is different from any of the other cells. And for that reason any other cell, including the cells that are organic, also will submit to the quality of magnetic center; and that therefore the guiding spirit, or that what instigated the search in the migratory cells, that what leaves ordinary supporting cells for what they are and accepts them as supporting cells only; and those that belong to organs and their functioning, all submit to

the authority of magnetic center. And in doing this, that is, in having prescribed fortunately for those who do know the difference between unconscious and consciousness, gradually with, by means of work on oneself, that is, Partdolgduty, it becomes the duty of magnetic center to take over the responsibility of the guidance of such cells, whichever way they are and wherever they are, and to help them to their fuller development.

What takes place? It is then as if in such a relationship, this magnetic center, wishing to grow by itself and assert itself, and coming back again to its proper place regarding life, will look for the possibility of freedom. And it knows that it only can have the freedom when the three different functions which are in each person are fulfilled. So that out of the three different groups of cells, three different entities can be formed. The supporting cells, they stay where they are. They represent physical body as it is, and all that is needed for that physical body is to be free from any of the others. Then it is quite happy; and the freedom that is meant at "si-do" for physical body simply means that it must not be bothered by those who are emotional cells, and stay around and bother the little cell by their mere presence, trying to put in a cell which is quite happy by itself certain ideas that they ought to be dissatisfied. And it's another way of looking at the function of emotion. Because these cells that are in transit, they are emotional cells. They have a wish; they have a wish for something which is not defined. They don't really know, but they want to travel. And the more they can travel, the sooner they get out of the surrounding of the ordinary cells which do not want to be bothered, and the sooner such cells become free. There-

fore the function of these cells that travel is that they combine, gradually merge. Most of them will go to the heart, will go partly through solar plexus, partly make solar plexus understand its proper place in the body, and then in, 'en masse', as it were, transfer to the heart and form ^{in that} the body Kesdjan. That is, body Kesdjan is made up of such wishes having returned, like I said many times, like the prodigal son to the home where they really belong, in the presence of their Father. So that their Father is their intellect. And the organs which are directed from the intellect and are guided by means of that what, whatever energy is sent forth from there, and also helps then again by the bloodstream for the furnishing of food for such organs, these organs, as represented by the five sense organs, are now together forming the possibility of a soul in one's body, all of them under the guidance of that magnetic center which, because of such activity, starts to grow itself. That is, it becomes more and more what it should be, that is, a form of life which gradually can emerge, since that ^{at} which binds it is more and more eaten, less and less an obstacle, reaching more and more freedom for "I" to grow with the help of these three groups.

At the proper time when such a thing can take place, and it will take place ultimately; and it can take place within a lifetime because it is a very special road that has to be taken. And also it is a way by means of which one can gradually become freer and freer from these kind of things which make one suffer; and that one sees that life as represented by mankind as a whole, and represented in different cells now find in themselves a certain place in relation to each other; and that each person has a function to fulfill in relation to others, and that therefore the place of anyone who

claims to wish to grow and who wish to become, belonging gradually to a certain organ in this world, and functioning as if it is an all-seeing eye or a heart which encompasses the whole world and mankind. It is these kind of functions that gradually could be assumed by some people. And it is not that they are God. They remain within the body of mankind, and they remain part of such body; and they are never the totality of the body. They are dependent still on each other, and under the influence of magnetic center having grown out into "I", they then at times when they have sufficiently grown by themselves into a full-grown entity represented by three bodies, can at such a time fuse. This is what Gurdjieff is talking about, ^{when} he talks about Martna, Spirna and Okina. When they fuse, then that what is a unit, having fused under the influence of "I", becomes then for "I" the servant to be used as "I" sees fit, and the body then being harmonious, is at the disposal of "I", wishing then, -I've called it, this fusion process, - 'putting the dot on the "i"', and then in that becoming complete and harmonious. And with this, united with "I", as it were, becoming one, "I" then at that time becomes God.

Now how do we look at death? Because it's a question if I, living in life, in ordinary physical life, I will be affected by everything that is subjective. And particularly I will be affected by death because it's probably the ultimate subjectivity, although it is the destruction of it. And therefore when I wish to be free, I have to put up my tent in a different section of myself, and I place the point of gravity more and more, if I can, on my Kesdjanian body, and perhaps if I ^{could} ~~can~~, on my soul body; so that from that standpoint, being a little bit different and also a little bit more, let's say, a little bit away from the physical body, it is very

often as if the affairs of life are like an enemy. And I'm living near the seashore and there may be a hurricane. And when the hurricane comes, I go inland. It is because I have a certain wisdom that when I am inland the hurricane will not touch me, and surely not tidal waves will wash my house away.

But what does it mean? I leave everything, and maybe in a very short while I have to leave. And I cannot take all the things that are material to me, my belongings, furnishings, a house I have built that I am attached to. I cannot take it with me, and I must leave it. And I go inland in order to remain safe and to protect that what is more important, that is, my spiritual body. If I look at such things in such a way: that is, death can hit, and it will. And it will affect me in my physical body ^{and} of whatever there is of my earth representation. My feeling, it will be hurt. But when it hurts me, does it go always in the same way as being digested in the form of suffering, and ending up ^{with} ~~in~~ that kind of a state in which I say, "I am hurt?" Or is it possible that that kind of an event affecting one can be taken by oneself in such a manner that it can be made useful? And that therefore when I'm no longer living on the seashore that the hurricane can come and I am inland, I am living in a different place, ^{although} I am fully aware that when I want to live there I know I have to give up many things, that then at least I will not be touched in the same way I always would be if I just remained ^{in a} ~~with~~ unconscious ^{state} things.

And so how does one look at death? I do not understand it. It happens. I say it happens because I don't understand it. If I am inland and perhaps on higher ground, and perhaps I am in that way living in Kerdjanian surroundings; perhaps if I'm living in an

emotional state, a planetary level from which I can see that what happens to earth, if earth is my body, then perhaps I will understand that what is accidental on earth maybe is a law from the standpoint of the planetary level, and surely from the standpoint of the solar level. Because the solar level and the solar system, planets and earth included, are all one from that standpoint of sun. So if I could in my life, and this is the whole problem: regarding work can I acquire that kind of peace, that kind of mindfulness, that kind of heart satisfaction that I could live at such places, and totally live, but not being bound?

This is always the difficulty: how can I remain what I am and at the same time remain human as well as spiritual, as well as, let's say, soulful? The problem of work is exactly that I try to make within myself such possibilities because I wish to work; and that I must ^{have the} ~~dare to~~ ^f believe that I can, and because of this can become freer and freer from certain laws which now govern earth; and that in that it is as if naturally when I walk on water and I go out in the sea, I will drown because my body is too heavy. But if I in my spiritual development become like Keesdjan and my spiritual body ^{gradually} ~~you might~~ say, takes over, the heaviness of my physical body will be reduced. Many times I have said it is becoming transparent so that the lightness of that kind of density is equal to the possibility of walking on the waves or walking on the sea. You remember Christ's story and St. Peter? It is that what can take place. And it is that what can give freedom, and it can give a certain understanding and adjustment, - much more than adjustment because in ordinary life I make an adjustment. I say, "Yes, time will heal all wounds, and therefore the grass of

forgetfulness will grow over it." Of course it is true. Gradually in life one also acquires wisdom and also a certain form of consciousness. And real, that is, a man as he can grow older and remains alive, can develop slowly; nevertheless he can develop.

We are trying to find a little bit more of a shortcut to be able to do it in ordinary life span of seventy or eighty years. And we hope then that during such a period it is possible to overcome whatever the difficulties are that are in the way, and that we can take the suffering that is meted out to us and we cannot get out of the way; ^{that} ~~and~~ we will take it in such a manner that it will be helpful, and not simply affect us and drag us down more and bind us more. And because of that, that it is possible to help others who are already in that way free, to help maintain themselves, and with that provide and procure for them the possibilities for them in their life - even much more than we ourselves can realize - since we are still bound by an earthly body almost as if one could say, "How grateful one can be if one could be free and in that way could actually help for the fulfillment of that what exists, under whichever name it may exist; and at least it can fulfill its function, and that we are not in the way with our darling little tears."

This is how one can look at death; this is the meaning it can have for one's life. This is the meaning that when one thinks of one's own death, that such ideas must come and more and more to the foreground, and to see with what will I meet my own death. If my own death is physical death, I must meet it with something that is not physical. This is a tremendous - I hate the word but I will use it - challenge. It is a tremendous responsibility but it is a possibility for one, because if it were not possible for even a little bit of a cell to move a little bit out of the way in its

own surrounding and get satisfaction out of that kind of activity, even if he never reaches anything that has any particular importance; that the question regarding work is not the achievement of results although ultimately it would be the most marvellous thing to have the possibility of reaching the point of fusion of three bodies. Logically that is the aim. Logically that is far away, but logically also it is the kind of thing ^{that} ~~which~~ can throw light and produce heat on the road that we start, if we start.

The difference between midnight, twelve o'clock, and midday, twelve o'clock, is a long time. It is a possibility for us. When we reach midday, the possibility goes down and perhaps we will reach midnight. But as long as there is the possibility of going from the darkness to the light, as long as we have that kind of belief that we ^{could} ~~can~~ live from twelve o'clock, preparing, preparing until the sun comes up, and then go through a period of twilight, and then gradually as the sun rises higher and higher above the horizon, that we towards twelve o'clock could say, "Yes, this is the ultimate; this is as far as I can go regarding this day, but at least it is an indication for me that in this form of life there is for me the possibility of having three bodies, or at least the semblance and the wish for it. Then I say each day like that gradually out of the possibilities which now exist must be the actuality of getting closer and closer to the final culmination of twelve o'clock. Maybe one year, maybe my lifetime, maybe at the end of one's life one reaches that. Maybe because of certain circumstances it may be reached earlier, but every day there is an indication of what could take place in my life. And it includes darkness; it includes twilight; it includes a period of light. This is what I

mean: the fact that I become interested in moving does not mean that I will reach the proper point that I believe now in my subjectivity that I ought to reach. But it remains for me a change from a static condition into a dynamic one, and the fact of moving already gives me in wishing to work the satisfaction that I know I'm on the right road. This is the solution regarding anyone trying to work. Without reaching anything at least for the time being, sometimes obviously not anything at all, and even in looking back at it, you say, "I've really gone back, retrogressed, instead of going forward." Maybe that I don't see it right, but I have been active. It is the one thing that keeps one really moving time and time again, not only because it gives a satisfaction that it puts one in a certain situation where man ^{must} belong - that is that he ^{has to} ~~must~~ be up and doing - but also that the fact becomes more and more clear to him that such things are possible, and therefore he can have belief in himself that ultimately by continuing to try to strive towards that what is his aim, and never to fail, and always to ^{come} ~~go~~ back to the realization of what is involved so that I do not - I've talked once about a catalyser - that I don't dirty the catalyser. The catalyst is the Method. It is the means by which over a period of a certain length of time I reduce the possibility of achieving the same result; that is, if in my lifetime I want to become conscious, I have a certain number of years to live. If I had three or four hundred years to live, automatically I would become conscious. This way I don't. And the introduction of the catalyst - I've said it before - is like platinum when I put it together with hydrogen and nitrogen in order to make ammonia. It is platinum, platinum powder very finely divided, put there simply

as it is. And then the gases are in a certain condition of heat; they flow over it, and they are combined and form ammonia. It is a special process. And sometimes the process doesn't work, that is that the platinum has gotten dirty and it has to be cleaned. So it has to be taken out and purified and put back again.

If we don't adhere to work in its purest form, ⁱⁿ ~~to~~ the form in which it is exact, in which it is meant to be used; if in work we forget about the three essential parts, objectivity, impartiality and simultaneity; if we forget it, and ^{if} we start to think or to feel or to act a little bit as if, we dirty the method. We are under that kind of an obligation. Either we take it right and we take it in all simplicity, and come back time and time again to these fundamentals of, "Let me check, let me make sure that that belongs to a moment of objectivity; let me try that I will be as impartial as I can be at that time, and never to forget that such requirements belong to any attempt to work." ^{if} ~~This is~~ ^{that} the responsibility existing in holding such work in sacred trust. Then if I do, if I can, and even if I can maintain it, for a little while; as I say, if I can just move a little bit around in the little village where I live; maybe in that I can become a sheriff, or I can become a priest, or I can become a little bit of a professor for those around. ^{could} Maybe that can be a function; maybe in that way I fulfill my life the way, - perhaps when I was young I dreamt about becoming king, but maybe later I will be satisfied with a little less, ^{perhaps a minister} finally; and when I grow a little older, maybe I will settle for the head of an organization. And when I still grow a little older, maybe I say I will try to be a good father; maybe after a little while I said, "No, all I can attend to is to make a garden in which the flowers

and the plants will grow."

Who knows what our aim is and what it will be? But regarding any kind of an aim, we have to remain in the saddle, and we have to keep on regardless of whatever may come, and that we keep on trying to remain patient, to have in mind and in one's heart something I want to achieve. And I can achieve it, and in that become free, without not acknowledging the existence of such events as death. They affect one bodily and whatever there is spiritually already developed. One feels, one is hurt; it remains that. It is idiotic to say that it does ^{not} exist. It does exist, like I give myself a blow on the head. At that time I kill cells. And the cells nearest to it, they don't like it because they lose their little friends. I suffer, but when I receive that kind of an impression of something which maybe hurts, it will now go into a different direction, and perhaps even to my subconscious.

This is really what is meant: how can it be used for oneself? Not so much considering what happens to the other person; that we talked about. How do I look at losing someone, ^{that I want to know} not only regarding my own death, but someone else's death, with which I see it? Do I see it with my body only, and am I there just shaking hands, or is there something that by the mere presence lifts ^{any} someone else also suffering up to the point where they can see where the change is between accidental and law? Perhaps if one lived on a planetary level for a little while, earth would take on an entirely different shape, and if I could live on the sun and really see the solar system of myself, how it functions and how it is related, and how it is dependent ^{on} how earth fulfills its function properly; how under the influence of living there, that is the mere fact of being

any longer. So that at times you say, "But how stupid have I been that I didn't see; but now I see and therefore I praise the Lord."

So a week is ahead of you; work is ahead of you to the extent that you wish to take the responsibility. The responsibility is entirely yours so that I say ^{there is} that as yet there is no judge because you don't have as yet a conscience. "Woe to him who has a conscience; but happy is he who follows it; and happy is he who doesn't know anything about it." I wish you work. I hope you can. Maybe next week we talk a little bit about such questions. But you must understand that a death in the family is not such an easy matter.

So, good-night. I'll see you next week, I hope.

there, and the fact that I exist, and the fact that "I" is there, and that the sun has an influence on the planets as well as on earth, so that then gradually that what is earth and that what are the planets take on a relation to that what is superior for them, a certain form, a certain place as if they belong, and they start to function normally.

The first rule of objective morality relating to physical body, the second rule relating to emotional, the third rule relating to intellectual: this leaves still two other rules of objective morality. One is the place in which one finds oneself on earth in accordance with the universe. When one knows where one is, and as if away from earth, in coming back again to earth by fulfilling the functions of earth in accordance with Great Nature's laws, and then out of this, having found my place and realizing that I must in order to maintain myself - that is the three centers - have to have not only the knowledge and understanding, but I must have a certain form of help to be able to maintain life within me as has been ordained by His Endlessness, simply by means of or because of the fact that life was born in me, and that therefore the fifth rule of objective morality is: how can I help maintain and enlighten the world of His Endlessness? You see, it all belongs together so that the five rules include the totality of the dogma in accordance with which a conscious person should live, and for which a conscious person should strive, and having it in his mind and in his heart, and in his body any time, anywhere, always. If that is the aim, then our work, the work to wish to live, the wish to understand, the wish to become, the wish to grow and to evolve and to help oneself to meet all kind of difficulties in ordinary life, and

big difficulties like death, and small ones like someone stepping on your toe; that it is required that we have regarding all of them a certain substance and solidity within from which we see and from which we operate, and that we could withdraw at the time when danger threatens; that at least part of me is not going to be affected in the usual way, although I will acknowledge the fact that when I go out and it rains, that I get wet. There is no use saying that I won't get wet. There is no use saying that I do not exist, that according to Christian Science that it is unreal. The reality belongs to each level. The reality of myself is wherever my being is to the extent ~~to the extent~~ that my being is affected by whatever is the surrounding. If I have in mind to grow then I will not be affected by that what I was affected by. Only I will see it, and not only having the acquaintance with it, but I also will know how to guide it in the proper direction.

You see, this is again work; it is again trying to explain what it means in our daily lives when we work, when we try to live, when we meet our regular conditions and how we are all the time. We could be at least reminded of the necessity of not forgetting, and then not forgetting and having that thought and sometimes the wish that it is converted into the actuality of application: "This is me, I am, I wish to be; when I wish, I can; and then I do, in little things, in very little things." Because even the cells grow; they may at times be just around the elbow and for a little while stay there, and perhaps not have any particular ability or even the possibility for going further until sometimes maybe some kind of a catastrophe - all of a sudden one is urged on. Work may at times inspire one in such a manner that you don't know yourself